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not by way of criticism, that, as helpful and interesting as it is, in my opinion the first half of the work, in which the author describes the customs in detail, is more acceptable than the views expressed in the second half, where the author attempts to explain the origin and meaning of the customs in question.

The above-stated opinion of the necessity of caution is intensified and the making of conclusions becomes much more difficult and complicated if we take into consideration the fact that similar customs and attitudes toward women to those of the Georgian Highlanders in the Caucasus are found also among many other peoples who are not related to the peoples of the Caucasus at all, and in many cases are total strangers, living in far removed parts of the world, under entirely different living conditions, such as the Eskimos and Indians of North America, in New Guiana, Polynesia, and among the various Paleo-Asiatic tribes of Siberia.

As an example, if we take only the customs connected with menstruation and childbirth as practiced by the various groups of the Eskimos of North America, we will notice their close similarity to the customs existing among the Georgian Highlanders of the Caucasus.

Like the Georgian Highlanders, the Eskimos regard woman at the times of menstruation and childbirth as unclean; she is avoided by the hunters, is obliged to live apart, and is subject to many regulations and taboos, as is shown by the investigations made by Professor Fr. Boas,[61] C. F. Hall,[62] E. W. Hawkes,[63] A. L. Kroeber,[64] T. Mathiassen,[65] L. M. Turner,[66] E. M. Weyer,[67] and others.

We shall not attempt a general explanation of the origin of the customs regulating the sexual discrimination on a religious basis,[1] but will mention, in conclusion, that these customs are preserved

[1] [for detail see cat. III, p 90ff — Analyst]

[61] Boas: 120, 260.
[62] Hall: 315.
[63] Hawkes: 134.
[64] Kroeber: 313.
[65] Mathiassen: 211.
[66] Turner: 208.
[67] Weyer: 372-7.

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in the inaccessible mountain regions among the rough Highlanders [171] and are lingering as feeble remnants of bygone customs in the [184] more civilized Lowlands. On the other hand, we notice that the boundaries of the regions in which these customs are practiced coincide precisely with the limits of that part of the Caucasus which was under Persian domination, and are absent entirely in the northwestern part of the country among the Circassians, who were never under Persian rule. This distinction should be noted in view of the fact that the Circassians had many customs and beliefs similar to those of the Georgian Highlanders.